lending money or even giving some to the overseer. Some of the members of Class B even acquire property in Salvador or in Centro, such as a house or houses which they may rent. It is the possession of this material wealth, plus the position of responsibility and authority, the greater proximity to the owner, and the invariably legalized status of the man's family which distinguish him from those below, placing him in a class by himself. In the case of the higher-placed white-collar workers of the factory, education is also important.

In material possessions other than those already listed, Class B differs considerably from the other two classes, having much less than Class A but much more than Class C. Their houses are always better and larger than those of the workers, and they usually have electricity supplied by the plantation. They generally have complete sets of manufactured dining and living room furniture, better bedroom furniture than the scanty belongings of the workers, china, rather than the clay dishes (nagé) of the workers, and table service for as many as a dozen persons. Usually their clothes are better and more numerous. Overseers are well known for their use of khaki coats, shirts, ties, and riding breeches, their well-polished leather boots and their felt hats, in contrast with the more informal sports clothes of the landowners and with the ragged, tight trousers and shirt and the straw hat of the shoeless rural worker.

Class B in the town of Vila Recôncavo is represented by Group 1 as described in the preceding chapter, with a few exceptions such as the minor municipal employees and a few of the smaller-scale merchants and lower-rated petroleum workers. Because there are no representatives of Class A in the town, Class B represents the top of the urban social scale. It is a class which has long existed in the town and which has always been composed of more or less the same occupation groups. For the most part, members of this stratum live on the hill which constitutes the old part of Vila Recôncavo, and seldom go down to the newer section. There are fourteen persons residing in town, plus their eight children, who are considered pure Caucasoid; they are all members of this local upper class. Three of them are foreign-born Franciscans who do not participate in much of public life once their official duties are completed. The others are brancos da terra ("whites of the land," a term which will be explained later in this chap-

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The valleys, on the other hand, afford less comfortable, less healthful, less convenient, and, consequently, less expensive residential locations. Here the regularly laid out streets and paving disappear. The inhabitants get about by way of footpaths, the red clay of which becomes slippery after a tropical downpour and quite treacherous on the steeper slopes. Here live the lower classes. Dwellings are simple mud huts constructed of a sapling framework over which puddled clay has been spread and allowed to dry. If the owner's income has permitted, the rough exterior of the dwellings has been smoothed off and a lime wash in pale tints of pink, blue, green, or yellow added. The floor is commonly of earth, neatly sanded at regular intervals with fresh *areia* from the seashore. The roof of such dwellings is usually of palm fronds and may be slightly raised at the gable to permit the more ready exit of smoke from the housewife's fire. The furniture ordinarily consists of rude benches or stools, perhaps a cheap chair, a rough table, and cots, or, more commonly, straw mats for sleeping. A Standard Oil Company can whose top and bottom have been removed is used for a stove. Furnishings include an unpretentious niche with a small image of the family's patron saint, a candle, perhaps an almanac, and a rude iron support for washbasin and pitcher of water. Utensils are usually of baked clay and quite simple in design.

In respect to economic level, education, and, to some extent, religion, the inhabitants of these lower-class areas diverge widely from those of the ridges. They are usually illiterate, although some of the children are now being enrolled in government-sponsored schools. Communication is ordinarily by word of mouth, seldom by newspaper, book, or telephone. Conversation is carried on in the Portuguese

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Although the Bahian upper classes, owing to their Negro cooks, are not unacquainted with those dishes of African origin so commonly eaten in the homes of lower-class blacks, one does not ordinarily find on their tables African delicacies like *abará*, *aberém*, *acassá*, *acaragé*, *arroz de Aussá*, *bôbó de inhame*, *caruru*, *efó*, *xin-xin*, etc., each of which is seasoned according to recipes handed down from African forebears who also extensively made use of African seasonings like *azeite de dendê*, *ataré*, *irú*, *pejerecum*, *iêrê*, and *egussi*.[18] The eating habits of the upper classes are, in general, European in origin. But the poorer inhabitants extensively utilize banana leaves for plates and for packaging foods and replace forks with fingers as eating accessories.

The music and dances enjoyed by large numbers of the darker population further distinguish this portion of the Bahian community. For instance, the *samba*, or *samba batida*, a regional form of the old *batuque*, although it has now been taken over by the upper classes and in a modified form become not only one of the most characteristic musical forms but also one of the favorite dances of Brazil, is still enjoyed in its primitive simplicity by the Bahian lower classes. With them it is a dance in which first one and then another of the participants enters a circle, dances a shuffling step while singing, cantor-fashion, the first line of a stanza, the others responding as a chorus. A song very popular at Mar Grande on the island of Itaparica in the bay at Bahia recalls the

[18] *Azeite de dendê* is oil from the *dendê* palm; *ataré*, said to have been imported from Africa by Bahian Negroes, is a variety of pepper; *egussi* are gourd or melon pips; *iêrê* are seeds similar to those of the coriander; *irú* and *pejerecum* (or *bejerecum*) are varieties of small beans. For recipes of a number of these dishes see Manoel Raymundo Querino, *A arte culinaria na Bahia* (Bahia, 1928).

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help me get better, they took me up off the ground.[42] Then my mother called in Mamêdê [the local *pae de santo*], to see what was the matter with me. He came, *abriu a mesa*[43] and said that this had been with me from my birth. My mother then asked him if he could cure it. He said he could. He made her buy plates, *moringues*,[44] beads, cups, coconuts, etc. Then he prepared all that.[45] They washed my head with water from the sacred leaves. My mother asked if he could take that thing away so that it would not come back again. He said he would not dare to do that, or I would die. He said it always came back.

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When it returned, they washed my head again. I did not know what was going on. It was as if I had slept. When I awakened, I was all "prepared": dressed *de creola* with a *saia grande* and a *torso* on my head. Everything red. *Sandalias* too. Everything the same color.

When this happened I was still small. The *pae de santo* said that I was under a spell [*era encanto*]. He "did the work" once more, and I was all right again. But when I was seven years old, it took hold of me once more. My mother was afraid and begged the *pae de santo* to do something about it. She pleaded so earnestly that finally he said he would speak with the enchantment [*encanto*] so that it would not come down any more.

It didn't come back until I was fifteen years old. Then they arranged another dress *de creola*, and also handkerchiefs, strings of beads, bracelets, and *sandalias*. They ordered plates, small glasses, and *quartinhas* bought. When all this was ready, the *pae de santo* washed my head in sacred water. He said it was the "owner of my head" [*dono da minha cabeça*] who had done that to me. There in Cachoeira, across the river from São Felix,[46] is the *casa de Gêge*.[47] The *pae de santo* is the grandson of an African.

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[42] That is, she was removed from the reed mat which, placed directly upon the floor of a hut, is extensively used among the poorer families for sleeping purposes.

[43] That is, he set up certain means of divination.

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[44] Water pots made of red clay.

[45] That is, he submitted it to the proper ritual.

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[46] Cachoeira and São Felix are twin cities, separated by the Paraguassú River, located across the Bay to the north of the city of Bahia.

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[47] The *candomblé* of the Gêge cult in which she had now been inducted.